RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

CIRCULAR, To the Superintendents of Circuits, Junior and Unstationed Preachers, Class Leaders and Stewards, of the New York Annual Conference.

ed of the existence of a Missionary Society, even to the full realization of your hopes. I whose operations are designed to extend their agree with you there is not sufficient zeal among influence throughout the bounds of this Con- us for the cause of God, holiness of heart and ference. It becomes my duty, as the corres- life, and for the particular interests of our church. ponding secretary of the society, to call your at- May God in infinite mercy stir us up to more ally joined at the organization. tention to the subject, and earnestly solicit your diligence in regard to both! Personally although active co-operation.

way of bringing the demands of this institution abiding concern after a deeper work of grace in place, in which to worship God." before the community, but through your exertions. With the knowledge of this fact permit God's favour and fellowship, and a more entire me to urge each and all of you to set about the sanctification of soul, body and spirit, to the cause work of organizing societies within your respec- of Christ. Would to God that the fervent lantive Circuits. Much may be done by the pri- guage of every heart in our zion was-"O Lord vate members of the church, and much will be revive thy work"-and send forth more labourdone provided the ministers and official mem- ers into thy vineyard-even into the field of bers lead the way. Let each superintendent and Protestant Methodism? Do you say Amen? junior preacher, upon our stations and circuits, O Lord revive thy work, in the midst of our lukepresent the claims of our missionary cause before their respective churches, and as far as possible enlist the hearts of our brethren-and the success with which it will be attended, cannot fail to encourage their future exertions.

Many of our members, both male and female, would engage earnestly in the work. And from our knowledge of the success which has attended such efforts, earnestly recommend the organization of Female Missionary Societies, and where this is not practicable endeavour to enlist their influence in obtaining members and soliciting contributions. Our borders might be enlarged, and additional labourers might at once be sent into the field, if our pecuniary means were sufficient. Nor do we wish you to confine your applications to the members of our communion, but by all means, press the subject of giving to the support of the gospel, upon every one who may be disposed to cast into the Lord's treasury, whether they belong to the household of faith or not.

Trusting that you will not "be weary in well doing," and that "in due time you will reap if you faint not," I remain, yours,

Corresponding Secretary. New York, May 29, 1832.

Extract from a letter received from a highly esteemed member of our church. We are glad to perceive that our people generally are increasingly concerned for personal holiness, and for the prosperity of our Zion.

DEAR BROTHER, -I avail myself of an early moment to request the favour of you to invite ings of our neighbors at the same hour on the the resolution passed, exceeds \$30,000. Brother Shinn to pay us a visit on his return Sabbath. We were favored with the labors of are very anxious to see him. Tell him I think highly respected minister of the Baptist church tablished report 60,000 scholars.

we have some claim to a visit from him on this upon taking this route will be paid most cheerfully by us.

The news from the Eastern Shore is highly DEAR BRETHREN,-You are no doubt appris- gratifying. I hope the good work will progress conscious of the imperfections of my services, In the absence of a special agency, there is no and the want of a proper zeal, yet there is an my soul-a more clear and uniform evidence of warmness and indifference.

\*Amen—from the heart. Pub.

From the Methodist Correspondent. Extract from a letter from Rev. A. McGuire, Warren County, May 6, 1832. dated

DEAR BROTHER,-I attended the Quarterly meeting held in Washington, Concord Circuit on the 15, 16 & 17th of last month. The meeting was protracted till Monday night, on account of the blessed manifestation of divine goodness. Our congregations were large and attentive. On Sunday, the house was overflowing; a goodly number were cut to the heart, and bowed the suppliant knee, while the pious poured out their petitions for them. I understood that thirteen united with us to get to a better world. Two or three from the old fellowship, and before I left town, I understood, that several more from the world, and some more from the old ship, intend to embark in the New one.

. From the same.

Extract of a letter from Wm. Reeves, dated Youngstown Circuit, April 28, 1832.

"We have generally solemn and interesting meetings. Our increase is gradual, but respectable. Our cause is rising in the estimation of the public, as far as our principles are known .-Great effort, however, in many places is made to prevent it. .

At our late Quarterly meeting in Beavertown, we had solemnly attentive congregations, which were respectably large notwithstanding the meet-

also, so arranged his appointments as to be enoccasion, on account of the disappointment we abled to assist us during the meeting. On Monfelt at not seeing him here after the rise of the day evening we had a lively and profitable seaconvention. Any extra expenses consequent son. For prudential reasons, we had postponed both the Lord's supper, and lovefeast. Three joined society; two of whom were from the M. E. Church-two more joined on last Monday evening-three others also a short time pre vious to the Quarterly meeting. We have now twenty one in society at Beavertown, with a fair prospect of farther increase. I think there were but thirteen instead of fourteen, that actu-

A parcel of ground is purchased, and some o the bricks taken there in readiness, and I hope we shall soon have a comfortable house in this

AMERICAN SUNDAY SCHOOL UNION.

The eighth anniversary of the American Sunday School Union was held in Philadelphia on the 28th ult.

The chair was taken by Alexander Henry, Esq. The services were introduced with a beautiful hymn, by Willis Gaylord Clark, and prayer by the Rev. Mr. Coules, of Rhode Island. The annual report of receipts and expenditures was presented by Paul Beck, Jr. Esq. from which it appeared that the sales of books amounted to \$78,998 22. Donations to the Valley, General, and Missionary Funds, \$34,692 78. The expenditures of the society have been \$117,703 61.

The society owes \$44,000, and the board have lately authorized the borrowing of \$30,000 to meet the current expenses of the business.

Not less than fifteen thousand teachers and scholars, it is estimated, have made a public profession of their faith in Christ during the last year. About one-third of the number were teachers.

The single state of Connecticut reports nearly twice as many, and Massachusetts four times as many professors of religion from Sunday schools, during the last year, as were reported for the year 1826, in all the United States.

It appeared that the increase, during the year, of the number of schools in connection with the society, was 1,943; teachers, 16,698; and scholars, 91,345; making the whole number, 9,187 schools; 80,913 teachers; and 542,520 scholars.

The efforts for the Valley of the Mississi form a prominent item in the report. The whole amount contributed to this object, up to March 1, 1832, is \$60,714 60.

The leading item of expenditure has been for the services of seventy-eight missionaries and agents, \$32,926 24.

Donations have been made to 799 schools, amounting to \$3,917 48, and the amount of books sold and distributed in the Valley, since

The number of new schools established in the from New York. Assure him that it would give our respected brethren Chas. Avery, of Pitts- his friends great pleasure to see him here. They burgh, and John Clark of Ohio Circuit. A is not known; but less than half the schools es-

## VIEWS OF NATURE.

Under this head, we shall occasionally present extracts from the admirable work of Hutton.

Every page of the volume of Nature is fraught with instruction. Not only do the canopy of the heavens, and the luminous orbs which bedeck the glowing hemisphere on a clear frosty evening, declare the glory of the Supreme, but the whole of created existences, however insig- highest order of animals are extremely circumnificant, simple, or minute they may appear, plainly evince to the contemplative mind the wisdom and power of the Creator; and show

All Nature is a glass reflecting God, As by the Sea reflected is the Sun, Too glorious to be gazed on in his sphere.

Natural objects, for the purpose of classification, have been in general arranged under the three grand divisions of animal, vegetable, and mineral, each of which will admit of many lesser strenghten this pre-eminent characteristic of subdivisions, about which we mean not here to our species, and counteract that tendency to treat. One observation, however, upon a general view of the whole, as it cannot fail in time the wicked and designing, been rendered too to present itself to every person who engages in this study, may here be introduced: it is that, however easy it may seem at the first glance, to discriminate the three classes of objects from attributes of the Creator. The subject is so reeach other, yet every class of natural objects plete with dignified feelings, that we cannot will be found to approach so nearly in the ex- help being surprised that atheism should ever treme of other classes, that it is a matter of dif- have had a teacher or a convert. These infaficulty to say with precision where the one ends tuated men attempt to make every thing subserand the other begins. The whole are so closely connected, like the link of a chain, that there to acknowledge that a superior mind can have is no possibility of finding a disjunction in any part. Among animated beings, bats are the vorite arguments against the intervention of connecting link between beasts and birds: the Providence lie in a reference to physical and numerous class of amphibia conjoin beasts and fishes: and lizards unite them with reptiles. The humming-bird approaches the nature of insects, and the flying fish that of birds. The of Nature; show them a flower, and they will polypus, the sea anemony, and the sea pen, though of animal origin, have more the habits of vegetables than of animals; while the flytrap, the sensitive plant, and some other vegetable productions, by their spontaneous movements, or extreme sensibility, seem to participate more of animal origin. Corals and corallines, from the different forms they assume, may be more easily mistaken for mineral or vegetable than animal productions, to which class they are now referred, by the unanimous decision of naturalists. The truffle, though a vegetable, assumes rather the appearance of a mineral; and there is reason to believe that the anomalous substance called peat is actually a live vegetable, rather than an earthy or mineral substance, as it has been often supposed.

Nor is it with regard to corporeal forms only, biects which inhabit the globe; the same concatenation is observed to take place respecting mind, beginning with man, who forms the highest link of the chain, and descending from him by an almost imperceptible diminution of mental powers, through an innumerable series of existences, till it ends at last in mere animation alone, with a seeming privation of all mental perception whatever. It is indeed true, that though, in regard to intellect, some of the higher orders of animals appear, in certain points of view, to approximate to the lowest of the human' species, yet there can be no doubt that man is much farther exalted above them all, than any one of these excels the next below it; so the creatures of God is not their fault, but his

many of the higher orders of animals possess a kind of memory, and the faculty of reasoning in a certain degree; though 'the ox knoweth his owner, and the ass his master's crib,' yet, unless it be in recollecting their dependence on others for food, and a few circumstances of a similar nature, tending chiefly to the preservation of existence, the intellectual powers of even the scribed. Man alone can reason from consequence to remote causes, and can from the creature trace an idea of the Creator. A sense of religion, then, is the characteristic peculiarity which decisively marks a separation between man and all other animals.

In the view we are about to take of Nature, then, it shall be our chief aim, while we expatiate on the wonderful variety it presents in each department, to endeavor to establish and infidelity which has of late, by the labours of

Indeed, the contemplation of the works of Nature invariably leads to a consideration of the vient to their reasonings, and they are unwilling created the wonders around them. Their famoral evils, such as pestilence, tempests, volcanoes, and death. They have no pleasure in contemplating the beneficent part of the works point out the worm which consumes its bosom. It is by dwelling on scenes of waste that they seek to make us converts to their doctrine of annihilation; it is by making us bend under the pressure of the evils of life, that they expect to bring us to renounce the hope of eternity. To minds thus perverted, all that excites sorrow among mankind affords a ground of triumph; even when living in the midst of nature, opening their eyes to the plentiful harvest that waves around them, to the beautiful sky over their heads, and to the beneficent effects of the orb of the day. Let us not lend an ear to those gloomy reasoners, who, while they are admitted to the enjoyment of so many blessings, refuse to trace them to their Divine Author. Their theories are contradicted by the concurrent voice of every people; the most uncivilized naand peculiarities of organization, that this dis- tions are impressed with a belief of the existjointed connexion subsists between the different ence of a Creator, and are accustomed to contemplate him in his works. Hardly had our world risen out of chaos, hardly had our ancestors been admitted to the enjoyment of light and life, when their thoughts were directed with gratitude to the throne of their Maker. Their mode of worship was in the beginning as simple as the nature that surrounded them; but the first application of their progress in art and science was to give dignity and splendor to their adoration. Temples were constructed with magnificence, and assembled tribes repeated there the hallowed verses taught to them by their fathers.

That man does not receive instruction from

is here that the rupture takes place. For though but loud and incessant; while he, alas! remains deaf to the reiterated cries of nature; and although 'day unto day uttereth speech, and night unto night showeth knowledge,' he continues to post on his career, without once reflecting on the importance of NATURE'S UNIVERSAL CALL TO

Stand still and consider the wondrous works of God.

The task, therefore, be ours, in this work, to direct the attention of our fellow travellers in the journey of life to this universal call of Nature, and, by pointing out a few striking passages in the stupendous volume of the Creator's works, endeavor, while we instruct, to excite their adoration, love and gratitude to Him who gave them being, and has so abundantly provided for all their wants.

# AN APPEAL TO THE UNCONVERTED. By an afflicted Pastor.

How will you excuse yourselves? Will you say that you cannot obey these commands? If so, you and the bible are in direct opposition.-Prophets assert that you have "refused to hearkapostles brand you as "despisers;" the True witness declares, that "ye will not come" to him.—Hundreds of scriptures confirm these statements; nor is there a single verse of revelation, when compared with the usages of common conversation, and with parallel passages of itself, that contradicts them. The only inability of sinners to submit to the gospel requirements is the inability of pride to be humble, and of enmity to love; it is the inability of Joseph's envious brethren, who "could not speak peaceably to him." I put to your own common sense, whether such an inability constitutes any excuse; whether it is not really another name for perverse and obstinate unwillingness. Would you apologise for a murderer, on the ground that he was so malignant that he could not help his atrocity? Will you offer at the bar of Christ this plea-a plea which Satan might urge for his rebellion? Surely the Judge will reply-"as for those mine enemies, who would not that I should reign over them, bring them hither and slay them before me." Your own conscience condemns you for your sins. With what ease might a fellow worm push these topics home to your utter confusion. How then will you defend yourselves in the presence of the infinite Wisdom? In the judgment you will be speechless; angels who execute the divine sentence, will approve it too; and to countless millions it will be manifest that you owe your condemnation, not to a compulsory decree of God, not to a deficiency in the value of the Saviour's atonement, not to the want of capacities for repentance and faith, not to an insufficiency of evidence, precepts, invitations or motives but solely to a wilful and desperate rejection of the tender mercies of the Redeemer. Oh that, for one retired and solemn hour, you would consider these truths!

In urging you to pray, I do not surrender to you one iota of the divine requirements of immediate repentance and faith. I urge you to penitent and believing prayer. Peter commanded Simon Magus to repent and pray; and James assures you that unbelieving petitions will be unanswered. Neither can you be safe a single moment, till you have trusted in Jesus. The man-slayer might have been cut down without mercy, at the gate of the city of refuge; nor amidst the horrors of the impending deluge that if there be any break in the chain at all, it own. Their language is not dull and languid, would it have availed anything to have stood weeping at the door of the ark. Your convictions, if they terminate not in conversion, will augment your punishment, in as much as they will prove that the motives to repentance were presented to you with unusual distinctness, and rejected with unusual deliberation. The plain one can justly accuse me with attempting to at- mitting into, and excluding from, the societies statement of the case is this. You are rebels at war with God. He kindly commands you to yield to his plan of mercy. His ministers are commissioned to entreat you, and to require you to throw down your arms; and it is at their peril to offer you more flattering terms. You may cast same time that I blame such measures, and con- good of the people, that I first accepted this away your weapons in a more suppliant posture, if you please, but it will be useless to fall on

There is not a possible case of distress, into which a Christian can fall, but there is something in the Holy Scriptures which can meet it.

## ECCLESIASTICAL.

For the Methodist Protestant.

AMERICAN METHODIST CHRONOLOGY.

(NO. III.)

At this moment, my thoughts involuntarily turn to the zealous efforts of some writers to cast reproach and contempt upon the Methodist Protestant Church, and her institutions. I think of a long, laboured, and sophistical review of articles of association, which were formed by the deacons, elders and superintendents; whom, and ministers and members of the M. E. Church when, and where he pleased, without being prefriendly to a change in her government. I think viously chosen by the conference. He was unof a sarcastic notice of that constitution, which | der no restraint. He was the patron of all the was formed by a convention of those who seceded and associated under the above named articles. And, after seeing the superabundance of contumely that teems from the pens of those writers, I am ready to ask, can they possibly think that the instruments which stand connected with the history of their own church are not management of all the conference funds, and the wanting in any thing to render them perfect?-Having before me the first that was ever formed by Methodist preachers in America, and having ley, says, "He is doubtless a prodigy, whatever of the Gentiles exercise dominion over them, made out an opinion of the character of that in- be the merit or demerit of his opinions. His instrument, and of the authority of the half dozen | defatigable labours, activity, pilgrimages, zeal | them, and said-But it shall not be so among you. who framed it, I enquire of those men, what and resolution, challenge our amazement. An Now, if Christ refused two favourite disciples title they will give to these three queries, and old man of nearly ninety, rising constantly at 4 answers? Are they articles of association, or de- o'clock in the depth of winter; preaching freclaration of rights, a constitution, a Magna Char- quently on the same day, journeying from place ta, or what are they to be called? If articles of to place, and from one people to another kingassociation, then, as such, they must be condi- dom. Himself the bishop, secretary, judge, and tions on which the American Methodists were governor of his people, the main-spring of such to be associated with the Methodists in England; a vast complicated machine is a phenomenon in which the Americans were not allowed to that will vanish from our earthly horizon, when take any part, but were to be under the un- he ceases to exist. Notwithstanding the religious qualified authority, and at the absolute disposal zeal, which works wonders in his favour, and of their English associates. If a declaration of the deference naturally paid to the first founder rights, it is only of their destruction, or transfer of a sect, particularly when possessed of any to Mr. Wesley, by men who had no authority to genius, or learning, yet his peaceful government make such a transfer, except from him to whom it was made. If a constitution, it secured noth-, except to Mr. Wesley and his English conference the power to do as they pleased, and to sovereignty, or possess so unmolested a throne." the American Methodists the impossibility of resistance. If a Magna Charta, then it must be conference with some warmth. Mr. Wesley rethe great charter of American Methodist vas-Methodist polity wish not to make that instru- he would determine on the matter as he thought ment cognizable; and therefore, will not give it tion with the Rev. John Wesley." Strange, indeed, that "some conversations" of a half-dozen of Mr. Wesley, himself, says, when accused of others think as they think, and to act as they do, on religious subjects, is to reason with, and conversations between the preachers in connec- you may return to your trades.

Wesley and his conference.

tribute any bad motives, or evil design to them. under my care; of choosing and removing lead-Nothing is more foreign from my purpose. I pre- ers and stewards; of receiving, or not receiving, sent facts to show that such measures were, in helpers, and of appointing them when, where, their very nature, destructive to liberty and to and how to help me?-And as it was merely in the future union of the connection. And at the obedience to the providence of God, and for the sider them extremely wrong. I cheerfully admit that Mr. Wesley honestly considered the prinpower. But this admission cannot necessarily embrace the correctness of his opinions.

As the authority of Mr. Wesley is unqualifiedly declared to extend to the preachers and people in America, as well as in Great Britain and Ireland, it may be pleasing to the reader to

see what that authority was.

An American Methodist preacher says, Mr. Wesley claimed, possessed, and exercised greater power than any ecclesiastic had ever done before him in England, since the reformation .-Nay, the whole bench of bishops with the king at their head, could not station, change or suspend such preachers as they pleased, in every part of England, Scotland, and Ireland, as Mr. Methodist pulpits in Great Britain and Ireland for life, the whole right of nomination being invested in him by all the deeds of settlement, products of the books.

aress. No successor can have so undisputed a

A question was once agitated in the British minded the preachers, he had not called them salage. But, perhaps, the defenders of modern there to debate, but only to ask their opinion, as proper. It was then said, such conduct was a any name. The framers themselves, it would violation of their liberties as free-born Englishseem, were of the same mind. For they say of men. Not at all, replied Mr. Wesley, for if you this extraordinary act, that it was only, "some are not satisfied with this mode of procedure,

phia, could subject the whole of the American selves under my care, the desire was on their preachers and people to the authority of Mr. part not mine. My desire was to live and die in retirement. But I did not see that I could While I freely consider the proceedings of refuse them help and be guiltless before God. Mr. Wesley and his preachers, I am sure that no What then is my power? Is it a power of adpower, which I never sought, nay, a hundred times laboured to throw off, so it is on the your knees, and yet retain the sword. Defer ciples he established the best, and that it was same consideration not for profit, honor, or your submission a moment and you may perish best for the societies to submit to his absolute pleasure, that I use it at this day. But several gentlemen are offended at my having so much power. It came upon me unawares. But, when it was come, not daring to bury that talent, I used to the best of my judgment. Yet I never was fond of it; I always did and now do bear it as my burden. The burden which God lays upon me, and, therefore, I dare not lay it down.

Here, it may be seen, Mr. Wesley did not deny having and exercising great power, but at-tempted to show how (in his opinion) he received it, and the reasons why he continued to hold and exercise it. Surely it cannot be criminal to differ with him in opinion. While we accord to him the privilege of thinking that the providence of God, and the good of the people, required Wesley did for a number of years. He ordained him to possess and exercise such astonishing power, none, I presume, will dare to think we are not entitled to the privilege of thinking that he was mistaken, and that that mistake is the source of much of the dissatisfaction and strife which have disturbed the peace of the Methodist connection, both in Europe and America, ever since. We cannot agree with Mr. Wesley, for which gave him exceedingly great power. He the following reasons: 1. Christ refused grantgoverned the whole Methodist society without ing the desire of two of his twelve apostles, to any responsibility whatever. He had the entire be placed above their brethren; and the two who were refused that elevation, were favorites of his, 2. He, to satisfy the ten, who were indignant The Rev. John Bennet, speaking of Mr. Wes- at the conduct of the two, stated that the princes and they that are great exercise authority upon the privilege of being great and exercising authority over their brethren, we cannot think he would grant that privilege to Mr. Wesley. We cannot admit Mr. Wesley's view without believing that Christ prohibited any one of his followers from exercising authority over the rest, and yet forced upon Mr. Wesley the power to exercise that authority upon his brethren.

> In concluding my remarks on those dangerous and peace-killing measures adopted by the first conference, I will borrow the language of the Rev. Samuel Bradburn, one of the most eminent preachers in the English Methodist connection-"All men," says he, "are perfectly and entirely in mind and degree on an equality with each other, in unlimited, uncontrouled, liberty of conscience; that is, an absolute, indefeasible, right to think and determine for themselves, in every thing purely religious. If a number of people or an individual simply wish to think of God as well as they can, and to worship him in their own way, can any man interfere by coercive measures, without exalting himself in the temple of God and usurping the dominion of conscience, which is the sacred prerogative of the Most High? The utmost length to which

arguments. While a man approves himself a spirit" upon them as at present? Had Methodist ishly destroy it ourselves. good citizen, have either popes, or bishops, or preachers less zeal in that period than this? If assistant generals, or councils, or convocations, they have more zeal now, is it more pure than it or parliaments, or kings, the best authority from was then? Much as the Protestant Methodists God to interrupt him in the exercise of his religion? Genuine religion does not need the assistance of human power, nor human policy either, to support its being, or further its propagation." Now, the American Methodist societies, prior to the conference of '73, thought of God as well as they could, and worshipped Him in their own way. Could the six coerce their preachers into a submission to the English minutes by threatening them with expulsion, without exalting bers? themselves in the temple of God, and usurping the dominion of conscience? If they approved themselves good citizens, and neither pope, bishops, assistant generals, councils, convocations, parliaments, nor kings, had the least authority from God to interrupt them in the exercise of their religion, where did the six get authority to expel them for a refusal to make the doctrine and discipline, contained in the English minutes, the sole rule of their conduct?

For the Methodist Protestant.

W. C. P.00

THE ADDRESS OF THE BISHOPS.

At the opening of the late session of the General Conference of the M. E. Church, the bishops prepared an address to that body, upon the present state and prospects of the church; and as it has been published in the Christian Advocate and Journal, and thus become public property, it is hoped a few strictures on its import will not be deemed either improper or dis-

respectful.

"Since the last meeting of this body," say the bishops, "it has pleased the Great Head of the church to pour out his spirit upon us in an extraordinary manner." The periodicals of the day abound with accounts of revivals, to an uncommon extent, in most, if not all, of the Protestant denominations of our country: that the M. E. Church has had her due proportion of those blessings we have not the smallest doubt; but whether they have any ground to say "upon us," to the exclusion of others, or to conclude that the Great Head of the church has favored them in a manner more "extraordinary" than their neighbouring and sister churches, is not quite so evident. What are the proofs? Perhaps the two following sentences are intended as such: 1. "Our borders have been greatly enlarged, and the field of labor is continually ex tending with the advance of population." "The increase of membership for the four years ending last July, has been one hundred and thirty-one thousand, one hundred and seventeen."-That "the field of labor is continually extend ing with the advance of population," we presume is equally true of all Protestant churches, and also of Roman Catholics. And perhaps the increase of members, with some of them, has been in like proportion.

The first Methodist Conference, of which we have an account, was held in the city of Philadelphia, June, 1773, at which time they had 1160 members. In 1806 their number was 130,570. Thus we find, in a period of thirty three years, they did not receive as many into society, as the the cause of infant Christianity itself) than ours is enough for them. The preachers tell them bishops tell us they have received within the has been. Men who were our zealous friends also, that the "measures" of those called Relast four years. How is this? Have they now and coadjutors, have turned against us with an formers are so bad, that it is almost "sacrilege"

have been sneered at, for their want of numbers, we believe the single Conference of Ohio had at its first session, more than 1160 members; and if we advance as we have begun the prospect is very fair, that in the lapse of thirty-three years, we shall number more than a hundred and thirty thousand. Then why should our Episcopal brethren claim divinity, or divine authority, upon this favorite argument of num-

Suppose the Methodist Episcopal Church should add a hundred and thirty-one thousand for every four years to come-how long would it require for members to amount to one hundred and seventy millions, which the Roman Catholics say is the present number of their church? Curiosity led us to inquire into this matter, and upon making the calculation, the result appeared to be, that it would require something more than four thousand years. The church of Rome must be conquered, before any other denomination can take her place; and as it would take four thousand years to accomplish it, the triumph would not be worth the expense of victory.

The bishops say, "The troubles and dangers which threatened us at our last session have nearly passed away. The secession from the Church, although embracing some valuable members, has been far less extensive than was feared; and the results, with regard to the general interests of the Church, it is presumed, have been widely different from the calculations of

the principal agents in the schism."

The principal agents in the schism were the Rev. James M. Hanson and the Prosecuting Committee of Baltimore. What these "calculations" were, we do not precisely know; but from their narrative and defence, it would appear that they expected, or at least "feared," that a majority of the Church would decide in favor of Reform: for they expressed great anxiety, till they should know what the "verdict" would be; and as the appeal was to the whole church, no number short of a majority would have authority to give a verdict. If those "principal agents in the schism," expected a majority to declare for Reform, it is true the result has been "widely different from their calculations." The bishops themselves, it appears, and their friends generally, "feared" that "the secession' would have been more "extensive;" and it is no marvellous thing, surely, if our hopes were as strong as their fears.

The presumption is, we have all been disappointed; neither the old nor the new side expected there would be such an extensive abandonment of principles, as we have witnessed. Vast numbers have been intimidated; and others, among whom were some of our principal After all, we believe the presumption strong, leaders, both in the ministry and membership, have been bought up, and have submitted themselves most civilly, for the sake of a place. Considering these things, it is truly wonderful that our infant Church has prospered as it has.

persuade them, by affectionate words and sound the church not as well "pleased to pour out his can ever destroy our institution, unless we fool-

We are glad to see the bishops own that "the secession embraced some valuable members." Happy for them, and for the General Conference of 1828, had they seriously put the question to their hearts, whether some of those "valuable members" were not included in the expulsions of Baltimore and other places. Yes: let it stand on the page of history, that the Methodist Episcopal Church produced a "schism," by violently expelling some of her most "valuable members," for no other cause but their noble efforts to maintain the great principles of the reformation.

"The measures which have been pursued by those who have been called Reformers," say our bishops, "have elicited a more careful examination of the principles of the government and economy of the Church, among our preachers and people; and through the community in general. This examination has resulted in a clearer conviction of the excellency of our system."

Now if our "measures" have influenced the great body of Methodists to exercise themselves in thinking, and in "a more careful examination of principles" the beneficial effects of those measures have been extensive; and one greatend is accomplished, which we had in view when we commenced the investigation. Indeed, the bishops' manner of stating the case, seems plainly to imply that the great prosperity of their "Church," in these latter days, is mainly to be attributed to our efforts in the cause of Reform. Then why do they not give us the right hand of fellowship? Why blame us for a course of "measures" which have been productive of such immense advantages? And if nothing more than "a careful examination" be wanting, to show "the excellency of their system," why do we see so much trick and policy used throughout their

"To put our discipline into as many houses and hands as possible," say they, "is our best policy." And they might have added, that their next best policy is, to keep all other disciplines, and all writings in opposition to the provisions of their own, out of all the houses and hands of their people. It will be recollected that they expelled the Rev. Dennis B. Dorsey from the Methodist Episcopal Church, for recommending a periodical paper to be received into one of their houses, and advising that brother to introduce it into another. These facts show very plainly, that while they view it as their best policy, to put their discipline into all the houses and hands of their people, they consider it the next best, to use all the arts in their power, to keep out of the houses and hands of their members, every thing that can be said on the other side of the question. This is the kind of "careful examination" which has resulted in "a clearer conviction of the excellency of their system." that there are yet, not thousands only, but tens of thousands, and not that only, but scores of thousands, of their zealous members, who have never read the discipline of the Methodist Episcopal Church. Much less have they read any Few causes upon earth, perhaps, have been thing written by "Reformers." The preachers more shamefully betrayed by individuals (except tell them their discipline is "excellent;" and this more piety than they had attained during the unaccountable bitterness of hostility: yet our rise of Methodism in this country, for the space church marches forward through every species worship. Many of them believe this likewise, of thirty-three years? Was the Great Head of of opposition; and no power or craft on earth with great firmness and decision; and this constitutes their "more careful examination," and But, notwithstanding appearances and profesproduces their "clearer conviction of the excel-

lency of our system?" The bishops evidently aim to make the impression, that nothing is wanting but a fair and candid examination, to produce a clear conviction of the excellency of their church government. Then why so much pains, on the part of their ministry, to hinder the people from inquiring into the subject of dispute? Why the former repeated admonitions to be silent? Why institute prosecuting committees, and expel members in bodies of from twelve to twenty or thirty, because they would examine into the matter, and encourage others so to do? Why shut their pulpits against us, and refuse to occupy ours, because we have excited an investigation which church? These strange movements clearly evince, that other schemes of policy are pursued, over and above, or under and beneath, the kind of "best policy" recommended in the late ad-G. W. dress of the bishops.



# BALTIMORE:

## FRIDAY, JUNE 8, 1832.

"So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase." It is to be feared that too many uess, are not the people of God equally earnest of even our correct opinions are more matters of education than of principle and conduct.the advantages of literary and religious instruction and information are proffered in rich abundance. The fundamental and important truths of science are almost daily coming forth to the with which the word of truth is accompanied .world with still clearer demonstration of their real and practical utility, every subject of morals is undergoing the test of the most searching dulging such a temper. But still, when we surand metaphysical discussion; the doctrines of Christianity (for the evidences of its truth seem now almost universally admitted) are diligently more immediately under our observation, we examined to ascertain their unquestionable sense, are constrained to think that some serious deas that meaning is taught in the sacred scripas well as the high privileges of believers under not to be remedied, it is probable, so much by the gospel, are loudly and intelligibly proclaim- censure or reproof, as by affectionate exhortaand as certainly ought it to be one of high intellectual and moral illumination, and of superior spiritual and evangelical character. The people doubtless are well informed, the Americans of these United States know and enjoy much, and they intend to know and enjoy much. Satan and of sin. more. Our cis-atlantic churches are all bestirring themselves, all busy, all in a mighty reli- your every effort in his cause with rich and trigious bustle (excuse the expression) upon the umphant success. But it should constantly and

sions, sincere as they no doubt are, and imposing as they are felt to be, we apprehend that in many of the efforts, whether public or social, now displayed upon the theatre of the religious world, there is often an unconscious defect of the genuine spirit of Christianity. There is sometimes zeal without knowledge, but in other cases there may be knowledge without zeal .-Faith without works is dead; and yet what are works without faith? Mere words devoid of meaning; the tongues of men and of angels without charity. The true philosophy of religion is stated in the text of scripture with which we they say has been so vastly beneficial to their have prefaced these remarks. We are not to suppose that it is discretionary with the ministers or members of a church to do their duty, or that they should in any circumstances be indifferent to the active operations of the gospel, because the saving effect of divine truth depends necessarily on the agency of the spirit of God. It is of God to give the increase, and yet if his blessing be expected, Paul is to plant, Apollos must water. If we expect the gospel to prove the power of God to the salvation of men, ministers must preach the word, in season and out of season, and brethren must pray fervently that the word preached may take effect, and run and be glorified. Well, it may be asked, is not this the very thing which is in process, and daily going on in the Christian world? Are not ministers of the gospel labouring with great earnest in prayer, and, in proof, is not the Great Head of the church prospering his work graciously in This is certainly an enlightened age, one in which these lands? Certainly, we have great cause of rejoicing and gratitude for the amount of faithful preaching with which the present age is favoured, and the many tokens of divine sanction We are not disposed to find fault through sheer captiousness. Far, very far, are we from invey the state of American Christendom, and especially those sections of it which are brought fects at present exist in the religious plans and tures; and the free offers of salvation to sinners, enterprizes of these times; defects, which are ed, in books, in pamphlets, in essays, from every tions to brethren to look at the intrinsic and pulpit, on every high-way, by every fire-side. real character of Christianity, and when they These statements are correct in the main. Sure- work in the vineyard of the Lord, to expect that ly then this an age of distinguished advantages, the Divine purpose and promise will assuredly be fulfilled. And what then is our exhortation? Why, brethren, we say to you, of whatever name, go on with your plans, in the name and in the fear of the Lord; with your plans of regenerating the world, and of saving it from the reign of

May God speed you, one and all, and crown

eration of grace, in the revealed and appointed method of salvation, which infinite wisdom has adopted, the aid and influence of the Holy Spirit are inseparably connected with the ministrations of the word and ordinances, and with those ministrations too, as they are fulfilled and attended upon by a hearty reliance upon the truth of the divine promise. Without faith it is impossible to please God, but what faith? why that, which works by love, and is shewn in works. Let every minister of the gospel, then, when he ascends the pulpit, remember, that his duty is not discharged in merely preaching the truth, however plainly, however pungently, however affectionately. That he should do; but then his task is but half done. He has completed it only, when, besides this clear and faithful administration of the truth, he has left the sacred desk with an assurance of mind, that God will fulfil his promise, in which he has declared, that as. the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: It shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. So should the private Christian feel in his every sincere offering of praise and of prayer. Effort. should be employed as if every thing depended on effort, and yet so employed, as if nothing depended upon it. This is a paradox easily explained by the philosophy of the Bible, and one. which every experienced and well informed believer readily solves. This then is the point which we desire our churches to consider; and for the want of regard to which we are disposed to attribute no small defect or error to many of the revival and missionary plans of the present day. Much is done, and that seems to be all .-It is not done in faith, with a confident expectation, that the sermon preached, for example, although deeply evangelical and applicable, will meet with the blessing of God; and so, because the Divine promise is not confided in, it is not fulfilled. God is worshipped, but not in faith, without which he has declared, it is impossible to please him. Will our churches generally permit us to tender these thoughts to their consideration? We assure them, that they are offered with entire respectfulness and affection; and a desire that our many Christian communities, allied as they are in numerous instances by common views of the true evangelical nature and spirit of the doctrines of religion, may emulate each other in labours of love and in exercises of faith, and so may mutually be strengthened and encouraged in their active exertions to save sinners, and spread the glory of the Redeemer.-To our own brethren we say, let us consider this point, on which so much depends, and in all our works, on all occasions of public, of social, or of private worship, remember, that God is approachopening fields of gospel labour and enterprise, carefully be recollected, that, in the great op-led with acceptance only, when he is approach.

ed with the reverent and confident belief, that little do such consider the disappointment they he really did send his only Son into this world to save sinners, that he is at this moment in Christ reconciling them unto himself, and that he invites perishing men to look unto him through the Saviour, that they may really obtain forgiveness, and that his justice may be fully maintained, whilst through the Son of his love he extends pardon and grace to guilty souls, that come unto him with penitence and faith. This principle, carried every Sabbath into our pulpits, on all occasions into our love feasts, our class rooms, our prayer meetings, and our closets, would soon show itself in the awakening and conversion of sinners, and in the spiritual prosperity and advancement of those who believe.

present volume, and who do not remit \$2 50 before the first day of July next, will, according to the terms, be charged \$3. Our Agents will gladly receive, and promptly forward, their respective amounts to the publisher. Those who prefer remitting to the Publisher direct, per mail, can do so at his risk.

## THE CANADIAN WESLEYAN.

This is the title of a weekly paper published in Hamilton, Upper Canada, by a respectable body of seceders, we believe, from the Methodist Episcopal church.

Their Annual Conference is to take place at Hilliar, 50 miles from Kingston, on next Monday.

If we recollect correctly, they have adopted nearly all the elementary principles of the Methodist Protestant Church. Their government, we perceive, is representative in its character. Not having a file of their paper on hand we are not prepared to say in what points they differ from the Methodist P. Church, but are inclined to believe that those points, if any, are not very material, either as regards doctrine or moral discipline.

If the editor will furnish a synopsis of the leading features of their government, we will bring it before our readers.

The following is extracted from a letter of the late Jane Taylor, whose writings are well known in the pious and literary world. The remark is to these, but to empires now passed away, that bish. There is not now a system, an entire taas forcible now as in 1819, to ministers of most my imagination would turn to discover the pride ble, of coherent truths to be found, or a frame churches.

London, Monday morning, May 20, 1819.

"I heard yesterday three good sermons. That in the evening by a plain Methodist preacherthe best I thought of the three,—that is, the most to the grand purpose of preaching. Why do we not hear such sermons oftener? Some ministers appear to be under an unaccountable infatuation, as if they were afraid to come to the point; -as if every subject connected with religion were to be discussed in preference to that children rejoicing and free? No; slavery tilled that fearful fall and ruin of this fabric, to comwhich is the foundation of all. As if they would the soil of liberty; and the deliverer of his coun-

occasion to those of their congregations who go Sabbath after Sabbath, hungering for "the bread of life"-who need the consolations of the gospel!"

#### MORAL PHILOSOPHY.

The Introductory Lecture, delivered in the University of Edinburgh, by Professor Wilson. (Concluded from page 175.)

It is in this way the moral inquirer must regard the condition of man; not to treat it in its mere abstraction, but to consider man as we know him existing. Nor will the moral inquirer, nature some evil, some ever enduring evil, which, on this earth, will never be removed.

Suppose you were to say, in answer to any melancholy or dark view which the moral inquirer might take of human nature, Let us the glorious things man has done for man.generations from their place of remembrance, has yet guarded the splendid shadows of their recollection for instruction to men of all succeeding ages. We can unroll the memory of the world of old; we can behold the cities that are fallen; and we can hear the hum of the mingled multitudes that are strewed in all their gates. The glory of their exalted empire, the pride of their invincible might, rise up in our dream-like pomp from the night of the past; and we become spectators of all the works and designs of men whom thousands of years have buried in the dust. We read-and as we read our souls burn within us—we read the annals of human glory; we ask ourselves, What were those happier brothers of mankind, whose valiant deeds thus raise them above the common condition of their kind-what were they moved to do? To what service of the race did they devote their unnumbered powers? You, all of you, know the answer: these were the desolating conquerors of the world, enslaving their own people, through them to enslave all the nations of the earth; release from the servitude of whom could never free the human mind from the bondage which it views for ever within itself. Therefore the greatest lords of the earth were the meanest slaves within their own corrupt spirits; they were servants of a far direr neof our race, and to behold the glory of the hulization. There have been, I would observe, certain nations on the earth in whose bosoms genius sprung up, and worshipped wisdom, and guarded the pride of life within her invincible arms; but if you indeed desire to see the condition of your kind as they have lived on the earth, I answer, it is in vain that you delight your imagination in such bright remembrances as these; for did the earth then see these her that taketh away the sin of the world." How ry of the wilderness.

into their distinct orders, and make up frames of science, or useful knowledge; and, after so many ages, nothing is finished in any one kind.

Entertaining, therefore, such thoughts as to the condition of man, and as to the nature of man, we are bound never to forget such considerations as these, even when we are drawing what may be said to be abstracted pictures, ideal pictures, of humanity, but to receive them as. representations of that human nature to which we belong, and with which we are surrounded in every step we take. May I be permitted to conclude this lecture by reading what appears to me most eloquent and beautiful language, in which the thoughts I have expressed are briefly summed up. It is the view which a man of great powers of mind takes of the condition of huif he regard human nature rightly, ever get rid man nature. He says, "The stately ruins are of this persuasion—that there is in that human visible to every eye, that bear in their front, yet extant, this doleful inscription, HERE GOD ONCE DWELT. Enough appears of the admirable frame and structure of the soul of man, to show that the divine presence did sometime reside in it; more than enough of vicious deformity, Those subscribers who have not paid for the look upon the past ages of the world, and see to proclaim he is now retired and gone; the lamps are extinct; the altar overturned; the True, time, that has swept away the work of light and love are now vanished, which did, the one shine with such heavenly brightness, the other burn with such pious fervour. The golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness. The sacred incense, which sent rolling up in clouds its rich perfumes, are exchanged for a poisonous hellish vapour, and here is, instead of a sweet savour, a stench. The comely order of this house is turned all into confusion; the beauties of holiness, into noisome impurities; the house of prayer, to a den of thieves, and that of the worst and most horrid kind, for every lust is a thief, and every theft a sacrilege: continual rapine and robbery is committed on holy things.

"The noble powers which were designed and dedicated to divine contemplation and delight, are alienated to the service of the most despicable idols; to behold and admire lying vanities; to indulge and cherish lust and wickedness. What have not the enemies done wickedly in the sanctuary! How have they broken down the carved work thereof, and that too with axes and hammers! the noise whereof was not to be heard in building, much less in the

demolishing this sacred frame. "Look upon the fragments of that curious sculpture which once adorned the palace of that great king: the relics of common notions; the cessity to that which bowed down the heart of lively prints of some undefaced truth; the fair the least of those multitudes; because the law- ideas of things; the yet legible precepts that reless will of a slave may be tamed by the yoke, late to practice. Behold, with what accuracy but the will of the lord of nations becomes mad the broken pieces show these to have been enwith power, and the source of human evil swells graven by the finger of God, and how they now over in his bosom unceasingly and uncontrolla- lie torn and scattered, one in this dark corner, bly. You grant all this, but you say, It is not another in that, buried in heaps of dirt and rubof holiness, but some shivered parcels. And if man spirit amidst the light and peace of civi- any, with great toil and labour, apply themselves to draw out, here one piece, and there another, and set them together, they serve rather to show how exquisite the divine workmanship was in the original composition, than for present use, to the excellent purposes for which the whole was first designed. Some pieces agree and own one another; but how soon are our inquiries and endeavours nonplussed and superseded!

"How many attempts have been made since pose again the truths of so many several kinds many ages, nothing is finished in any one kind. Sometimes truths are misplaced, and what belongs to one kind is transferred to another, where it will not fitly match. Sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is with much fruitless pains done by one hand, is dashed in pieces by another; and it is the work of a following age to sweep away the fine-spun cobwebs of a former. And those truths which are of greatest use, though not most out of sight, are at least regarded: their tendency and design are overlooked; or they are so loosened and torn off, that they cannot be wrought in, so as to take hold of the soul, but hover as faint, ineffectual the prediction soon be verified. notions, that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken: so that what is judged considerable is not considered; what is recommended as eligible and lovely, is not loved and chosen; yea the truth, which is after godliness, is not so much disbelieved as hated, held in unrighteousness and shines as too feeble a light in that malignant darkness which comprehends it not.

"You come, amidst all this confusion, as into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless amongst heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth say to you, BEHOLD THE DE-SOLATION, all things rude and waste. So that should there be any pretence to the Divine presence, it might be said, 'if God be here, why is it thus?' The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly show that the great inhabitant is gone."-Howe's Living

Temple.

## THE UNBELIEVER.

Still round him clung invisible a chain Which gall'd for ever, fettering, though unseen.

I pity the unbeliever—one who can gaze upon the grandeur, and glory, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above allfrom my very heart I do commiserate his condition. The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say that all this is the work of chance. The heart of such a being is a dreary and cheerless void. In him. mind—the godlike gift of intellect, is debased destroyed: all is dark-a fearful and chaotic labyrinth, -rayless-cheerless-hopeless! No gleam of light from heaven, penetrates the black-Eternal, bids the desponding heart rejoice. No the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; year of her age. and passion, prejudice, and superstition, have reared their temple upon the ruins of intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book! He sees nothing above, or around, or beneath him, that evidences the existence of a God; and he denies-yea, while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God!

TEMPERANCE IN THE NAVY.

It will be recollected by our readers that the present Secretary of the Navy, on his coming into office, issued a circular letter to the commanders of our public ships, directing them to assemble their crews, and propose to them to subject of this memoir. relinguish their grog, and receive in lieu thereof posal on board of our vessels may be seen by the following extract of a letter from an officer. It has often been said if old sailors could be induced to give up their rations of grog, then would all landsmen be induced to do the same. May

Progress of Temperance.-Extract of a letter from an officer on board the U.S. ship John Adams, dated Syracuse, Jan. 1st, 1832:- "I was very near forgetting to state a circumstance which to us appeared almost a miracle. Since the Secretary's circular respecting men's grog rations has been read to them, we have not had more than forty on board who drew their grog, and on the 1st of this month, that is to-day, they all stopped it with the exception of two. You may report this as a fact, for it is actually the case."-Journal of Humanity.

Whatever definitions men have given of religion, I can find none so accurately descriptive of it as this—that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, admire, dispute about, doubt, or believe the Bible; but the religious man is such, because he so believes it, as to carry habitually a practical sense of its truth on his mind

## MARRIED,

On Tuesday morning, the 29th ult. by the Rev. Israel Chamberlayne, of the Genesee Conference, Col. SAMUEL POWEL, of Opperville, Va. to Eliza S. only daughter of Robert Parker, of this city.

# OBITUARY.

For the Methodist Protestant.

Departed this life on the 14th ult. at 10 A.M. after a long and painful illness, which she bore with christian fortitude and resignation, Mrs. MARY Town, consort of Orlando Town, of Elba, (N. Y.) in the 28th year of her age. By this dispensation of Divine Providence, her partner and children have been deprived of a tender wife and parent, society of a worthy friend, and the Methodist Protestant Church to which she belonged, of an exemplary member.

E. FORSTER.

For the Methodist Protestant.

Mr. Editor,—It may be interesting, and probably beneficial, to some of your readers, espe- her own peculiar situation. When she had finness of the horrible delusion; no voice from the cially the younger part of them, to peruse a ished, she remarked, those are solemn words. short account of the last illness, and much la- I replied, yes, but fancied tones from the harps of seraphim rouse mented death, of Miss Eliza Smith, the eldest daughter of my brother Eli Smith, who departed this life on the 20th of April last, in the 11th

> "Friends and physicians could not save Her mortal body from the grave. Nor can the grave confine her there, When Christ her Saviour shall appear."

Her parents became pious in early life, and united themselves with the Methodist Episcopal Church, in which they remained about 12 years. About two years since, they withdrew their salvation, but on the and united with the Methodist Protestant looking for of judgment. Church. They entertained great solicitude for

the welfare of the souls of their children, and used various means to impress their minds with the sacred truths of the Gospel; and they have good reason to believe that their labour was not in vain in the Lord, especially in the case of the

The disease which terminated her life, had its full value in money. The effect of this pro-lits foundation in the measles, which was followed by inflammation of the lungs, and resisted the most skilful prescriptions. She appeared sensible of her approaching dissolution, and when conversed with in reference to the state of her soul, she became deeply exercised about her salvation. She told her parents that this sickness would be unto death, and requested them to pray for her, which they willingly did, as well as instructed her in what she must do to be saved. They soon had the pleasure of hearing the glad words from her lips, that her sins were forgiven.

> To her weeping mother she said,—"Mother, weep not for me," and wiped the tears from her mother's eyes. She called her brother and sister to her, and taking them by the hand, asked forgiveness if they had any thing against her, and admonished them to be good children, and to remember her when she should be in the grave. After which she bade them an affectionate farewell. In like manner, she asked forgiveness of all, saying she would willingly on her knees, implore forgiveness of any whom she might possi-

bly have offended.

Whilst her parents, on one occasion, were with her weeping, she requested that the New Testament should be brought to her; after presenting it, her father asked if her mind were occupied on any particular passage? She replied, yes sir; and repeated, "Let not your hearts be troubled, ye believe in God, believe also in me." Her father found the passage for her; she took the Testament and read the two verses immediately following; no doubt in view of consoling the hearts of her deeply afflicted parents. She repeated frequently:

> Jerusalem, my happy home, O how I long for thee.

and manifested a desire to go and be with Christ. She asked her father to sing one of Watt's hymns, commencing

> "Stoop down my thoughts that used to rise, Converse awhile with death," &c.

But he was so much affected that he could not. I said to her, shall I sing it for you? she said, yes sir. I commenced, and she immediately joined me, and sung the entire verse. How impressive and interesting was the scene! A child panting for breath, and with a tremulous voice, exerting her remaining strength to pour out her soul in singing a stanza so descriptive of

> "Jesus can make a dying bed Feel soft as downy pillows are; While on his breast I lean my head, And breathe my life out sweetly there."

She answered, yes.

When the time of her change was near, she said to her father, "I am dying," and in a short time fell asleep in Jesus.

I would entreat the young particularly, to consider that they may die, very soon, and if they die out of Christ, there can be no hope of their salvation, but on the contrary, a fearful GEO. SMITH.

Granville, May, 1832.



#### POETRY.

The following SUBLIME ODE to the Supreme Being, is translated from the Russian. It was written by one of their distinguished poets, DERZHAVEN. This Ode is said to have been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Pekin. The emperor of Japan had it translated into Japanese, embroidered in gold, and hung up in the temple of Jedda. It is gratifying to learn, that these nations have done themselves the honor to bestow those honors on this noble composition.

We believe that no man, however powerful his intellect, or sublime his imagination, unacquainted with Holy Writ, ever did, or ever will compose so exalted a poem. It abounds in scriptural allusion. The finest parts of the ode were written when the soul of the author, perhaps unconsciously, was wrapt in contemplation of passages in the Bible. One of the most exquisite verses in the poem, is that where the poet, fleeing from the nothingness of humanity, takes shelter in the gloriously consoling idea that the Divine Spirit, shines on his spirit,

"As shines the sun-beam in the drop of dew."

Immediately after, follow the words, "In Thee, I live, and breathe, and dwell." Is it not manifest that the whole of this sublimely beautiful passage, is borrowed from Acts xvii. verse 28: "In Him we live and move, and have our being."

## GOD.

O, Thou Eternal One! whose presence bright,
All space doth occupy—all motion guide:
Unchang'd through Time's all-devastating flight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Embracing all—supporting—ruling o'er—
Being, whom we called God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but God! for Thee
There is no weight nor measure; none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,

Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord, on Thee
Eternity had its foundation: all
Sprung forth from Thee; of light, joy, harmony,
Sole origin—all life, all beauty thine,
Thy word created all, and doth create;
Thy splendour fills all space with rays divine.

Thy splendour fills all space with rays divine.

Thou art, and wert, and shall be! glorious! great!

Life-giving, life-sustaining potentate!

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
Wander, unwearied, through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of chrystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness—is a cypher brought
Against infinity: What am I then?—Nought!

Nought—But the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy Spirit shine,
As shines the sun-beam in a drop of dew.
Nought—But I live, and on hope's pinions fly
Eager towards thy presence; for in Thee
I live, and breathe, and dwell: I lift my eye
Ev'n to the throne of thy divinity:
I am, O God, and surely Thou must be!

Thou art! directing, guiding all, thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom 'midst immensity,
Still 1 am something fashioned by thy hand:
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth;
Just on the boundaries of the spirit-land.

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be.

Creator! Yes—thy wisdom and thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord:
Thy light, thy love, in their bright plenitude,
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere;
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek thy presence—Being wise and good!
'Midst thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

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